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FOURTH PROPOSITION.

Natural Means of Restoring the Diseased Body to Health.

We now take a pleasure in calling the attention of our readers, to our fourth proposition. When principles are reduced to propositions, the solution may be expressed in very few words. **BREVITY** and **TRUTH**, constitute our motto—to give the greatest amount of matter in the least space. We have, perhaps, studied this motto, or the two principles of which it is composed, more than we have style or *quantity*.

Quantity and Style, however, seem to constitute the *mania* of this age, not only in writing but in speaking. Those who can make the longest and most flowery speech—write the largest and prettiest book, are the greatest fellows. In short, quantity, smooth sentences, and pretty words engross the whole attention of our writers and speakers,—to write a book, a *big* book, and to make a speech, a *noisy* speech, no matter whether they contain a single idea or not! Truth, Brevity, Strength, have no weight when tried in the balance with style and quantity.

Disease, we have shown in a preceding article to be an effect, caused by a departure of organized bodies from the laws which govern those bodies. To solve our fourth proposition, then, we must show how the diseased body may be restored to its healthy condition.

The fewest words in which we could express the solution of this interesting problem would be in stating the fact, that to return to the laws which govern organized bodies, and strictly obey them would in most, if not in all cases, restore the body to health. In the language of ST. PAUL, "Be temperate in all things." Where the disobedience of the law or laws have not been too great—the unpardonable sin committed; or, a return to obedience, has not been too long delayed; then strict obe-

dience to these simple laws of our nature must prove successful in restoring health to the diseased body. Otherwise, law and the conditions upon which it is based would be null and void, immutability would become mutable, certainty, doubt and order would be merged in confusion. Hope would have no claim upon the future, and existence would become annihilated !

But hear the sacred promise, based upon law and justice : “ He who sinneth and abideth not in the law, shall be damned ; but if he repent and abide in the law, his sins *shall* be forgiven him.” I quote from memory, and am not quite sure, that I use the language of the Divine writer verbatim ; but, I am quite certain that, I give the true sense of the writer ; and that is, he who violates the law shall be damned (*punished* ;) but if he repent (*returns*,) and obeys the law, he shall be forgiven ; (*ie.*) the punishment shall cease. This we hold to be good Scripture, and it is most certainly true philosophy. No philosopher, or intelligent christian doubts, that the word *sin*, either in its broadest or narrowest sense means the violation of a law, and that *damned* means to be condemned to receive the punishment attached to the violation of the law ; and that *repent* means to return to the obedience of the law ; and *forgiveness*, the ceasing of the punishment, upon strict obedience to the law.

The position which we occupy, will bear the most rigid test of scripture and philosophy too. We are, therefore, warranted in saying, that the only safe and correct means, to restore the diseased body to its healthy condition, is, **TO STRICTLY OBEY THE LAWS OF OUR NATURE**—“ To be temperate in all things.”

[*Continued.*]

ATMOSPHERIC ELECTRICITY.

(*Concluded.*)

Aurora Borealis.—After the identity of lightning and the electric fluid was established, the explanation of the Aurora Borealis was easy. Mr. Dalton gives a spirited description of one, which appeared on the 13th of October, 1792. He says, “ There first appeared a dull red light, sufficiently strong to read by ; all on a sudden the whole hemisphere was covered with streams of light, and exhibited such an appearance as surpasses all description. The intensity of the light, the prodigious number and volatibility of the beams, the grand intermix-

ture of all the prismatic colors in their utmost splendor, variegating the glowing canopy with the most luxuriant and enchanting scenery, afforded an awful, but at the same time the most pleasing and sublime spectacle in nature. The point to which all these beams and flashes tended, was in the magnetic meridian, and as near as could be determined 15° or 20° south of the zenith. The Aurora continued, though diminishing in splendor for several hours." When the Northern lights appear in this country, they occur chiefly in the Spring or Autumn, and usually after a period of dry weather. They are seen more rarely in countries near the equator, but are visible almost constantly during the long winters in the polar regions, and with a lustre of which we can form but a faint conception.

In the Shetland Islands they are called "*merry dancers*," and are the regular attendants of clear weather, giving a diversity and cheerfulness to the long winter nights. In Hudson's Bay the refulgence of the Aurora is stated to be frequently equal to that of the full moon. In the Northern latitudes of Norway and Sweden, their brilliancy is so remarkable and constant, as to enliven the path of the traveller during the whole night. In the N. E. part of Siberia, they are also described as moving with incredible velocity, and clothing the sky with a most brilliantly luminous appearance, resembling a vast expanded tent, covered with gold, sapphires, and rubies.

The reasons why this phenomenon has been attributed to Electricity, are, 1st. That whenever it appears, the atmosphere is found replete with the electric fluid. 2nd. It equally, with electricity, influences the magnetic needle. It puts on appearances different from lightning because it occurs at a considerable altitude above the earth, where of course the air is much rarefied. If this be the case, it will be proper in order to imitate it, that we should pass the electric matter through a very rare medium; and this is done with a flask similar to the following. It may be made of a common oil flask, though infinitely more imposing if of four times the size; its thicker end has a portion of it covered with tin-foil, sufficient, that when held by the hand, the glass itself may not be touched. The neck is fitted with a brass cap and ball, with a pointed wire projecting inside; this ball should take off, and show underneath it a screw, with a valve opening outwards, that the flask may be partly exhausted of air. No tin-foil is necessary inside, which may be also quite dry.

Ex.—To imitate the aurora borealis, make the flask dry and warm, partly exhaust it of air, then screw on the ball,—hold it by the tin-foil

of the thick end, and present the other to a charged conductor, flashes of a beautiful reddish purple light will pervade the glass flask exactly similar to the phenomenon wished to be imitated.

The following is a long tube of glass, fixed to a foot, and furnished with a cap and ball, and pointed wire at top, with the valve at the foot. It is first to be fixed to an air pump or exhausting syringe, and the air partially drawn out; when a spark being passed through it, by touching the upper ball by a wire communicating with the prime conductor of the machine, it passes down the tube to the foot, and, according to the density and quality of this medium, so will be the color of the flashes, while their frequency and brilliancy will depend upon the quantity transmitted.

Falling Stars.—Whenever the electric fluid is at a more moderate height, and in a more concentrated form, it occasions those electrical appearances, known to us as falling stars or meteors; these are generally considered indicative of rain, and not without some cause, inasmuch as rain, hail, snow, &c., are always produced by any sudden electrical change that takes place.

They may be imitated by passing a shock through a long exhausted tube, but not exceeding half an inch in diameter.

Rain, Snow, &c.—It has been said by some, that the reason rain, &c., falls in drops, and still more so, why snow appears in light fleecy flakes is owing to electrical repulsion, as is somewhat proved by the experiment of the expansion of a fleecy feather when driven off by an excited tube, and also by the spun sealing-wax.

Earthquakes.—Earthquakes also have probably an electric origin, they have been considered as immense shocks passing through the earth; the circumstances in favor of this theory are the rapidity of their passage, the convulsive motion which they occasion, and that they are always attended by lightning and other electrical appearances.

Fiery Rain.—Thus also can we in some degree explain the fiery rain mentioned in the Scriptures, and by various ancient writers, certain it is that every drop of rain which falls during a thunder storm is charged with the fluid, and therefore contributes to divest the storm of its fury.

Waterspout.—The water-spout, that wonderful and terrific object, is too easily explained by electric attraction, to leave any doubt that its cause is a highly charged state of the air, and we are confirmed in this conclusion, by the means taken to dispense it, which is by firing cannon and pointing sharp weapons at it.

Whirlwind.—What the water-spout is at sea, the whirlwind is on

land, a current of the electric fluid passing along and carrying with it the light bodies it passes over. If the currents or columns of electric matter fall upon a surface of the earth, covered by non-conducting substances, such as the scorched sands of Africa, the sands are elevated, moving along with the wind, and constituting what are called the *moving pillars of sand of the Desert*. In those burning climes, the air is so dry, and at the same time insulated from the earth, by the parched sand, that large tracts of electric matter move almost in a pure uncombined state, appearing like a blush in the heavens and producing all the effects of a deprivation of air, by suffocating every animal exposed to their influence. The Camel, the Dromedary, and the Ostrich, instinctively bury the nose in the sand, and the travellers in the ill-fated caravan, fall flat upon their faces to avoid being immersed in the electric fluid. In this state it occasions such combinations and decompositions that its effects are felt even across the Mediterranean as far as the shores of Italy, forming the Sirocco of Volney, and the Simoon of Bruce.

The foregoing is a synopsis, rather than an explanation of the natural effects of electrical agency—nor is it, in the very limited manner in which it has been described, to be considered wholly proved, that earthquakes and falling meteors, are attributable to this active power,—on the contrary, the whole subject needs reflection, and close comparison of circumstances and effects—and which perhaps a future opportunity, will be allowed us to consider and to explain.

IF MAGNETISM BE TRUE, WHO CAN BE AGAINST IT?

The great and grand inquiry respecting Magnetism, should be, *is it true?*

Now, in making the above remark, we do not mean to refer particularly to the removal of the "head-ache," the paralysis of an arm, so as to produce rigidity to the muscles, and destroy sensation, so far as to enable the surgeon to cut off an arm without the experience of pain by the patient; we do not speak of the utility of the principles and their power in throwing individuals into a deep sleep for the removal of any local or general debility, or in producing a uniformity in the Magnetic forces of the system; we have no particular regard to the inestimable importance of Magnetism in so far producing insensibility to the body, as to enable the surgeon to penetrate, with his knife, the very bottom of

an aggravating Cancer on the human breast, without producing uneasiness or pain to the patient; nor did we intend to speak of the astonishing accuracy with which the sympathetic Clairvoyant may describe other countries, persons, and things known to the person with whom he is in communication;—these are doubtless all truths, and we should have been safe in speaking of them as such; but we go farther—far beyond all this, however straining upon the credulity of some, it may be—we refer especially to the principles of independent or *positive* sight, when one is in a Magnetic state, or when the mind is exalted to *perfect vision*! We have shown, as we believe, satisfactorily, the truth of the principles until we arrive at this noble, and important, but startling inquiry: Is the mind of man capable of being so immeasurably exalted
 * above the confines of common thought as to enter at once into the realities and mysteries of the invisible world, and range uncontrolled from place to place; from earth to heaven; from world to world, and discover planets or systems unnoticed by mortal eyes? This is the question! One which at the present advanced age, is proper—and one, therefore, which must arrest the attention of the thoughtful—the philosopher and philanthropist.

We now call attention to some developments which we briefly hinted at in our last number, and to others equally as strange from Mr. Davis, of New York. Sometime since, Mr. Alverson, while Magnetized and speaking of the planetary system, remarked that one planet has just been discovered. This announcement was unexpected. He stated also that another planet would be discovered within a year.

This planet is the *ninth*, to which Mr. Fishbough, in the communication which follows has especial reference. And in that communication, it will be seen, that Mr. Davis had spoken of, and pointed out the 8th planet in *March last*, before even an anticipation of the existence of such a planet was announced by any other person known, for it was only discovered by Mr. Galle, of Berlin, Sept. 23, and seen from London, Sept. 30. On this point, there can be but one conclusion, for names of witnesses, dates, &c., are given by Mr. Fishbough. And there appears to be a striking coincidence between the announcement of Mr. Alverson and those of Mr. Davis! Mr. Dwight Kellogg of our village, and several other gentlemen were present at one announcement of Mr. Alverson respecting the discovery mentioned above. But it may be supposed that there has been a correspondence between some of the witnesses of New York, and persons who witnessed the experiments here. We would not say that it is impossible for such to

be the case, but we believe there has been no such information transmitted; nor did any one here, even suppose that Mr. Davis had made the discoveries, till we had the pleasure of receiving the announcement from Mr. Fishbough, through the *Daily Tribune* of the 10th ult.:

From a paragraph in the "Tribune" of the 28th ult., credited to the "New Haven Paladium," and bearing the signature "O," (doubtless Prof. Olmstead,) I learn that news has, by a late arrival from Europe, been received at Yale College of the actual discovery of an eighth Planet! It was discovered by M. Galle, of Berlin, on the night of Sept. 30. The existence of this body was *inferred* a few months since by the French Mathematician, De Verrier, from certain disturbances in the motions of Uranus; but the announcement of this *inference* was not made in this country before some time in May or June last.

Not to deprive the discoveries of this body of their deserved honors, and with no attempt to excite the marvellousness of your readers, I would say that the existence not only of an 8th but a 9th planet was distinctly announced in March last. I will explain: Your readers were informed some time since, that A. J. Davis, while in an abnormal and exceedingly exalted mental condition, is engaged in the dictation of a book in explanation of the whole structure of the Universe, and developing that knowledge of the universal Laws of Nature on which can be based an organization of society on principles of harmony and reciprocation, the same as pervade the celestial spheres. His abnormal condition, (induced by the manipulations of another person,) is analogous to *physical death*; when the spiritual principle is free from its shackles, and appears to have immediate access to every species of knowledge, and the reasoning power is entirely unclouded.

The following extracts concerning the 8th and 9th planets, are from two lectures given by him, one on the 16th, and the other on the 17th of March last. In order that what is said upon the planets may be understood, it is necessary to precede the extract with a few of his remarks upon the sun.

"The wonderful sun or centre to which our solar system belongs, may be understood as being a distant and extreme planet of another system, existing prior to its formation. And in accordance with the general plan of suns and worlds in the universe its planets and satellites may be considered as satellites and asteroids belonging to a planet, and the planet as belonging to a sun.

"The constitution of the sun is an accumulation and agglomeration of particles thrown from other spheres; and these became united accord-

ing to the law of mutual gravity and inherent and mutual attraction. Its ingenious composition contains heat, light and electricity, the successive developments of all primeval matter existing in an agglomerated condition, and subjected to the general and universal law governing all matter."

After explaining the *rotary* and *orbicular* motion of the sun, (for the *causes* of which he accounts,) he proceeds :

"Therefore the great internal portion or the centre of the sun, is an immense body of liquid fire, evolving successive heat, light and electricity, as developed and purified particles of the interior composition. The evolved atmosphere may be understood as being a part of the great body,—still an emanation of the internal by reason of its own constitution. This atmosphere, or immense zone of nebulous and accumulated particles, extended to the circumference of the orbit that the *immense planet occupies and traverses as a cometary body. This is one more planet than is now known, or has yet been detected* by the observations made through the agency of the most powerful symbol of the human eye. (The telescope.)

"*Eight planets have been recognized and determined as nearly beyond all doubt. Still the 8th and 9th are not recognized as bodies or planets belonging to our solar system. But the orbit that the last one occupies, was the extreme circumference of the atmospheric emanation from the sun.*"

After proceeding with various remarks upon the laws of emanation, condensation, the origin of rotary and orbicular motions, the progression of primeval planetary matter to the development of the various (*so-called*) *elementary substances, &c.*, he continues :

"The *ninth planet, or cometary body, being composed of particles accumulated by the motion of the great sun, observed the same plane by the same specific force, but assumed a station in accordance with its magnitude; and obeying the laws of reciprocal gravitation, it occupied its assumed orbit at a distance proportionate to its rarity, and in accordance with its peculiar constitution.*

"The *eighth planet* was next evolved, observing the same general law of motion, and the same principles of formation; and was situated *within the order*, merely because its constitution was more dense than the first one evolved. Its occupying therefore the station and sphere thus described, is only in harmony with the established principles of gravitation, and general and rotary motions.

"By virtue of the two great motions which the sun has, the succe-

sive formations of the planetary bodies were produced. As the *eighth* and *ninth* planets have not yet been recognized as belonging to our solar system, there can be no conception of the original magnitude and diameter of the sun, as including its extended atmosphere."

After farther philosophical remarks upon the peculiar elements, conditions, circumstances, &c., &c., as engaged in the formation of celestial spheres, he says :

"But let it be deeply impressed, that the peculiar circumstances and conditions under which these elements may be situated, will produce corresponding effects, according to the cause which occasions the manifestation of such consequences. This observation will lead to a proper understanding of the amount of heat and light which the *eighth* planet receives from the sun. The ultimate discovery of this celestial body, and its revolution and diameter being specified, will contribute greatly to the interesting subject of astronomy, particularly when the aberrations and refractions of light are known as they occur between it and the sun around which it revolves.

"Its density is four-fifths that of water. Its diameter is unnecessary to determine. Its rotation and period of revolution can be inferred analogically from the period that Uranus observes in its elliptic and almost inconceivable orbit. The atmosphere of the eighth planet, is exceedingly rare, containing little oxygen, but being mostly composed of fluorine and nitrogen. No organic constitution that exists upon the earth, could exist there alive for one moment. The human eye would be a useless organ ; for light there is of such a nature as to render its *darkness*, even at the darkest period, several hundred degrees above the present light emanating from the sun ! It has, like Uranus, six satellites. These were evolved and formed by the two motions given this planet ; the farthest from the primary being the extent of its original composition, and the nearest satellite being the accumulation of dense atoms near the planet. * * * * * It is wholly unfitted for the habitation of any organic constitution ; yet life will ultimately cover its now undisturbed surfaces."

That the above extracts are genuine, satisfactory *demonstration* can be given to any one who may require it. Their existence in manuscript, as a part of Mr. Davis' course, has been known by many persons, and whose testimony will not be denied by any who know them. The lectures have, at promiscuous times, been witnessed by I. Kinsman, No. 1 New st., T. Lea Smith, M. D., 9 Murray st., (now in Ber-

muda,) H. G. Cox, 73 White st., Theron R. Lapham, 308 Stanton st., B. S. Horner, 9 Murray st., and others.

In the same manner, Mr. Davis has revealed the formation, constitution, geological developments, *inhabitants*, &c., of all the other planets of our system. Indeed, his books aims to present in a *general* way, a knowledge of the constitution, laws, principles and developments of the whole universe. He displays while in his superior state, a power of analysis and generalization perfectly unparalleled, and absolutely overwhelming; though while in the normal state, he is almost entirely *uneducated*, and he is now only about 20 years old. If these are facts, (and if not, their falsity *should, can, and will* be exposed,) the reflecting mind cannot fail to recognize the *unspeakable* importance of their bearings. The only rational explanation of this psychological phenomenon is that which Mr. Davis himself gives, viz: that his mind, while in the abnormal state, receives the influx of the science understood in the *spiritual spheres* with which his mind associates.

Now, that there is positive proof that Mr. Davis' discoveries, while in an abnormal and highly exalted mental condition are correct, and that Mr. Alverson, while in the same mental condition has corroborated the statements of Mr. Davis, it must carry conviction to the thinking mind of the truth of this most useful of sciences. These are facts which cannot be overthrown, and they cannot fail therefore, to have a proper, and their desirable impression upon the public mind.

And now we repeat, if these principles be true, who can be against them? They will force their way upon the admiration of the great and good. Like the genial rays of the morning sun, they will drive back the darkness from the face of the earth; and the powers of darkness, with their combined sneers, sarcasms and opposition can no more resist or destroy the onward march of truth, or prevent its warming influence and irresistible light, than they can drive back, or resist the light of the king of day.

EFFECT OF ELECTRO-MAGNETISM ON THE ACTION OF THE HEART.

Let an electric stream, by means of a magnetic-electric rotation apparatus, pass through the medulla oblongata of a frog, when the palpitations of the heart will cease as long as the rotation is in action; and it will begin again, in the same way as before the experiment, a few sec-

ends after the rotation has ceased. This experiment produces, in fact, tetanus in the whole of the body. When any other part of the spinal marrow is exposed to the same electric stream, tetanus is equally produced; but the heart continues its movements without interruption. Finally, when the whole skin of the frog is subjected to this stream, so that one wire lies close to the heart, tetanus in the whole body is produced, but without affecting the heart. Directing the stream upon the *ramis intestinalis nervi vagi*, lying before the lungs, produces the same effect as upon the *medulla oblongata*.—[Lancet.]

REMARKABLE MESMERIC CURE.

At a lecture given at Derby, on Wednesday week, Mr. S. T. Hall related the following remarkable case:—It is that of a young lady of whose mind and disposition, to say the best I could, would be no compliment; but whose bodily powers were so worn down by a grievous internal disease, and a natural delicacy of constitution, that some years ago, she was unable properly to balance herself when walking, and so fell from the top to the bottom of a flight of stairs, severely bruising the back of her head, and various portions of her spine, step after step, during the entire descent. From the description I have heard, the paroxysms and tortures to which she became subject, must have been most awful. Notwithstanding her previous debility, so powerful were the convulsions she afterwards for some time underwent, that it often required the efforts of two or three strong men to prevent her being thrown by them off the bed. To the relief of these, nature came at length with an attack of paralysis, which entirely prostrated her, and for nearly three years she lay unable to help herself, as it was even with difficulty she could be helped by others, since the slightest application of a camel hair pencil to the region of the spine, was sufficient to occasion the most excruciating pain. The best advice that could be obtained, afar or near—every remedy that medical authority could suggest to her kind and anxious friends—had been tried, and had left her little better than it found her; and when I was first introduced, she was not only suffering from exceedingly acute pain, but appeared to be as weakly and as inert as an infant. The results of my visits have since been attributed by some of our opponents, to the effect of a powerful imagination. But as ever since the cessation of her convulsions,

one of the young lady's legs had become permanently foreshorted, so that when she was made able to stand, she could not bring the heel within two inches of the ground; and as this physical, and not imaginary contraction, has now been entirely removed—further, as a constant and anxious medical friend of the family had such faith in the patient's integrity and sound judgment, that he had declared long before, if mesmerism could produce any effect upon her, he should fully believe her report of it—such an interpretation is as preposterous and pitiful as the spirit that dictates it. Whatever the agent between my passes and her frame, or whatever name it may be called by—and 'the rose by any other name would smell as sweet'—this truth is clear to all who know her, and though her sufferings had been all and more than I have described, up to the commencement of my present series of visits to Derby, and though my treatment has been without the aid of drugs of any kind, she is not only now comparatively free from pain, but goes freely about the house, enjoying the society of her delighted friends, and occasionally walks, unsupported, in the garden, gathering flowers with her own hands, and thankfully reaping additional health from such a renewal of her acquaintance with nature." We believe, says the Derby Reporter, that we are perfectly in order, in saying that the patient thus far restored, is Miss Longdon, of Friar Gate, well known in Derby as a kind and intelligent member of the Society of Friends, whose parents, and others of the family connection, were present at the lecture, and concurred in all that was advanced in relation to the case by Mr. Hall.—[Bath Herald, England.

UNIVERSAL POISON.

Opinions of Burdell's Experiments upon Tea.

Dr. John Burdell, an eminent dentist of New York, uses a decoction of hyson tea to allay the sensibility of the nerves of diseased teeth. One pound in a quart of water boiled down to a pint. Four drops of this decoction killed a rabbit; when boiled to a gill, 4 drops kill a young cat. These facts, if there be no mistake in the experiments, prove that tea is as mischievous as alcohol, and Mr. Graham will do well to spread it before the community, and save himself hereafter, this trouble of argument and the testimony of opinion on the subject. Let our friends try

it on rats and mice, dropping it on little pieces of biscuit, or cake, putting them in the way of the vermin.

Some may ask "how the whole community have been poisoning themselves so long, and no one ever found out before?" It is very certain that the physical condition of civilized man, has greatly degenerated since the early days of Greece and Rome, and ancient Britain. It is clearly unfair to attribute the whole effect to the operation of one cause. In searching for all the causes we have found that silk and cotton stockings, and corsets, ardent spirits, gormandizing and mercury, lancets, opium, and antimony, &c, have acted no mean part in peopling the regions of the dead with the interesting subjects of morning promise and meridian usefulness, and in wrestling from the few that live to a good old age, a large share of all that renders life desirable to themselves, useful to their friends, or terrible to their enemies; and who knows but that tea and coffee, hot bread and pastry, how pleasant to the eye and desirable to "make one wise," may not contain the deadly poison, which not less surely, because imperceptibly, abridges our health, happiness and life on earth.

A REMEDIAL AGENT—ANIMAL MAGNETISM.

Dr. T. J. McNair :—DEAR SIR : I had intended to furnish the friends of Medical reform some interesting cures, performed principally by Mesmerism, through the medium of your Magnet; provided that after they had passed through your hands, they might be thought worthy the attention of your intelligent readers. But as I have delayed so long, I shall offer but one case: and in doing so I shall submit myself to the abuse of all anti-mesmerizers; but I can bear it cheerfully for science, truth and philosophy, are on our side, as well as the unbiased and thinking community. And in my opinion, the time is near at hand, when those who oppose the science of Animal Magnetism will blush at their ignorance, and cover their shame with the veil of mystery, but if mystery be their refuge, why not deny and oppose every truth, every settled principle in philosophy, and those simple facts, which their eyes every day behold, yet they cannot account for, but to return to the subject: the case which I shall give was that of Mrs. Gleason, of Franklin, Mo., who, when I was called to see her, has been laying on

a bed of severe affliction for ten weeks, and if I were to form a diagnosis of the disease, I should say that it originated from suppressed catamenia, at a very unfavorable age, combined with a constitutional disease of the chest. During this period of affliction, she had not for the greater part of the time, been able to move herself in bed, especially her lower extremities; in consequence of extreme weakness, and numerous abscesses which continued to form from the acetabulum, to the ankle, and so extensive were they, that one of them over the left hip, when punctured, discharged one and a half gallons of matter. She was at the time I was called to see her the most macerated object that I ever saw living: her recovery was despaired of by all, and her friends were anxiously watching around her bed, supposing that they should soon be called upon to bid her farewell, and close her eyes in death. I examined the patient, and was invited by her brother, into a private apartment, where I was questioned, concerning the possibility of her recovery. I told him, so far as I could see, every thing was against her; but, that I would make a more thorough examination. I then returned to her chamber, and approached her, inquiring if she would be mesmerized. She whispered that she knew nothing of it, but would submit to anything that I thought was proper. I proceeded, and in two minutes she slept profoundly under the influence of the magic trance, (as some call it,) and then I questioned her, as follows: first, can you be cured? she answered, emphatically, I can. Now, previous to this, she appeared confident that she would die very soon; and I must confess, that I, as well as her friends, was a little astonished. I again inquired of her, how long it would require? when she answered promptly, in two weeks, I shall be able to walk about the house; the witnesses by this time, considered it almost blasphemy to thus trifle with the dying woman; but I called upon them to mark well what she said. I then asked, concerning the means which should be used, and she said mesmerism should be the principle remedy. I propounded several other questions of minor importance, which were immediately answered. I then awoke her by two reverse passes, and she exclaimed, Oh! where have I been? I never slept so soundly before; Oh! I feel so much refreshed. I continued the treatment from day to day, and she improved rapidly, but Mesmerism was the only means that seemed to afford relief. She would always rejoice after being waked up, and say that she felt so much better, and, to the utter astonishment of her friends, and all who knew her, she walked about the house in two weeks, as she

said. To give you some idea of the prospect of her recovery, I was in company with some individuals a few days after I commenced treating her, and expressed some hope of her recovery, when I was reproved by a grave old lady in the following language: "God Almighty may raise that woman, but no man can ever do it!" Well, I would just as soon believe God would work by this means as any other. When she began to recover, the people would come in to see with their own eyes what they had heard so much about, and witness the wonderful phenomena of Clairvoyance. The patient, when thoroughly mesmerized, would answer any question promptly that might be propounded; and, indeed, she told many things, which would seem incredible, and as many of your readers are familiar with these phenomena, I shall omit them. Well, did the patient die? No! The last I heard from her, she was enjoying the society of her friends, and attending to her domestic duties, hoping that your numerous readers may be induced to try mesmerism as a remedial agent, in its proper place, and with the best success. I submit these scattered thoughts to your own good pleasure.

I remain yours, in the good cause of medical reform,

J. C. HEBERLING, M. D.

CINCINNATI, OHIO, January 12th, 1847.

SWEDENBORG'S ANIMAL KINGDOM.

(Continued.)

Thus in the living body sense and motion are universal, and mutually suppose each other, just as is the case in the mind with the will and the understanding. The deprivation of any one of these, predicates in any part of its own sphere, amounts to the death of that part, and either involves its elimination, or the death of the whole system.

But as every part of the body is a free individual, dependent upon the whole, and yet independent in its own sphere, so the body itself, altho' sustained generally by the external universe, in its interiors is altogether exempt from the power and jurisdiction of the latter. It is so far under the mundane law of gravitation, that we are forced to make our dwelling place, build up our abodes, and institute our communities, upon the soil of the earth: but intrinsically the microcosm dominates over the macrocosm. The substances and fluids in its interiors do in fact gravitate, al-

though not to the centre of the planet, but to that of the particular motion in whose current they are involved. This centre of motion may be either upward or downward, speaking according to those relations as existing in the surrounding world ; for in the body the centre of motion it always the upward ; for the body itself is nothing but a stupendous series of motions, in whose everlasting currents its solids are ranged and its fluids are fluent. When any substance has attained one centre of motion, it is then at rest in the viscus or organ in whose sphere it was moving : but that very centre is only a point in the circumference of another sphere, to the centre of which the substance is now again drawn and impelled ; and so forth. In short, all things in the bodily system are tending from centre to centre, and do not begin to tend to the centre of the planet, until they arrive in the last, lowest, and most general centre of motion of the microcosm, where a mixed action commences between it and the macrocosm, as is the case in the bladder and the rectum. In illustration of this multiple centripetency, the fluids in the gyrating intestines tend first to their parietes, and then into their cellular coat which is their centre of motion : this centre of motion is the circumference of the mesentery, which now, by its attraction, draws the fluids to its most quiet station or centre of motion, namely, to the receptaculum chyli. Here again, in reasoning from the external world to the internal, we may see the use of cultivating in the mind a principle of flexibility, which will enable us to modulate from the order of one sphere into that of another ; for each individual subject has its own essence and peculiarities which must never be overlooked, and although formed on the model of the universe, derives its determinations from its own principles, as much as the universe does from its own principles. All things are under the law of gravitation, but the gravitation of one is not the gravitation of another, because the motion is not the same, nor the end for which the motion is instituted.

Thus in the body we have a perpetual illustration of the law, that fluids always tend from unquiet to more quiet stations ; analogous to the rule in physics, that fluids always find their level ; and to the principle in the spiritual world, that every man gravitates, "*per varios casus, per tot discrimina rerum,*" to the final state of his ruling love.

This may give us some idea of the body as a machine of ends, in which there is not the least point but flows from a use, and tends to a use, and so through perpetual revolutions. For every part of the organism is a centre in itself, in that the whole body conspires to supply and maintain it ; and a circumference, since being only a part, it yields its uses prima-



rily to the whole, and only secondarily to itself. The external universe, in all its spheres, communicates with the body by a similar law. These centres, arranged according to the laws of forms, order, degrees, and series, constitute diameters and circumferences, in a word, make up the human frame, which therefore is a world of centres, or speaking generally, is the central work of creation. For there is nothing in nature but man, to which all things can minister a use.

The body is exempt not only from the gravitation but from the chemistry of the circumambient world. It has its own heat, of which there are various degrees, and which is as distinct from the heat that vivifies external nature, as its gravitation is distinct from the gravitation of nature. It has its own distinct imponderable fluids, its own atmospheric elements, its own fluids, and its own solids. It has its own complete organic chemistry, in which organization is the only end. No chemical changes that occur in the extremes of the system, (where a mixed action commences, of the microcosm and the macrocosm,) no chemical analysis of the excrements or the excretions, no experiments on the dead fluids or tissues, empowers us in the slightest degree to reason to similar chemical effects in the interiors of the body. The organs of the body themselves are the only workmen, appliances, and laboratories, by which and in which organic chemistry is performed; the contemplation of those organs and their products by the rational mind is the only path to the knowledge of such chemistry. In this chemistry there is indeed decomposition or decombination, but instead of a destruction of form and series, a purification from those elements that mar their harmony, and in the decombination, an evolution of higher forces, and an elevation into a more perfect order similar to that of the compound; and last of all, invariably a recombination. But to take a part or product of an organic being, and subject it to destructive analysis,—such a procedure can only be termed disorganic chemistry, as expressing that it is the very reverse of what goes on in the body. For this process is analogous to putrefaction, and not to formation.

Throughout nature every general is made up of its own particulars. These particulars are its unities, and constitute the limits of its series. For instance, the pulmonary vesicles are the unities of the lungs, or the essential parts from which the pulmonary series commences: the vessels and nerves that construct these vesicles are not the unities of the lungs, because they are not peculiar to the lungs, but form the groundwork of the whole body. Men and women are the unities or atoms of human

society, not that they are indivisible, but that they are the simplest forms of their own series. The unities of each organ in the body are so many little organs homogeneous with their compound: the unities of the tongue are little tongues; those of the stomach are little stomachs; those of the liver are little livers; and so forth. These leasts or unities are not necessarily identical with their compounds in form, but only in function; for in the field of leasts (*in campo minimorum*,) similitude of use determines homogeneity, and similitude of shape is of no consequence. As every general is the sum of its particulars as a form, so it is also as a power, force or cause. The function represented by an organ is performed more freely, perfectly, and efficiently, by its unities or leasts, than by its common form. For the leasts are the subjects of higher influences, they are more proximately related to the series above them from which the power of the whole is derived, more easily exempted from the laws of gravity, and more gently and distinctly recipient of external forces. They are nearer to the substance of substances, and as were more divine. They are the all in all of their own series; the essences of which the general is the form; the actives of which the compound is the passive. In the expressive language of Swedenborg, "all power resides in the least things," and again, "nature is greatest in what is least, and least in what is greatest." The field of leasts is the field of universality, where an action communicated pervades the entire sphere as though it were but a point of space; for the more internal the sphere, the more intense the association. The stream of creative influx enters the compound through the gate of its leasts. The difference between the latter and the former is as between the ideal and the real; the ideal being represented in the leasts; the real, with its complications, and subservience to secondary laws and external circumstances, in the compound. Let us recur for an example to the highest and simplest instance; to the case as existing between an individual man, and a society or a nation. In the individual, the body is the very manifestation of the mind; the servant is the obedient and accurate image of the master. The will, as the ground of activity, flows through a series of intellectual means evoked from itself, with the smallest diminution of force and efficiency into the bodily actions, there being no separate or self-interest to absorb it either in the understanding or the body; and thus the monarchy of the first principle is pervading, absolute and complete. But how different are the actions of a society or compound individual; its interests how divided; its in-

struments how insubordinate; how great the distance between its legislative and executive, its will and its actions; through what inept meditations the former must pass into the latter; what an absorption is there of the first force in the passage; what a refraction and dispersion of the intentions of the government before they can ultimately be applied to the governed. Now the same is true with the simples and compounds of every series in creation, as with the simples and compounds of humanity.

We come now to speak of the formation of the body, which takes place by a gradual descent from the higher to the lower forms, or by the perpetual derivation, composition, and convolution of simples. Speaking in generals, the spiral form may illustrate the progression. For this purpose let us assume the primary fibre of the brain, without going deeper, or to the spherules of which that first fibre is composed. This fibre, named by Swedenborg the fibre of the soul, involves the spiral form and force, and carries the animal spirit. By its evolution, or what amounts to the same thing, its circumvolution into a new spiral, it forms the nervous fibre, which carries the true purer blood, or nervous fluid; and this again (for it likewise is a spiral force,) by its circumvolution generates the blood-vessel, which carries the fluid of the third degree or sphere, namely, the red blood. Hence every artery involves a triple series of circulations, wonderfully alternating with each other. For the nervous fibre, in its expansion and constriction, is precisely alternate with, or the inverse of, the primary fibre; and the same relation of harmonious discord subsists again between the blood-vessel and the nervous fibre. Thus the cause of expansion in the one sphere, is the cause of constriction in the sphere above it: to convert the expansion of the blood-vessels into constriction, the nerves are approached by an expansile agent adapted to their own subtle and active nature; for by the law of inversion, the expansion of the one—the constriction of the other. The play of this inversion, in its perfect form, is a condition of health; but in man's present state the equilibrium is too often lost, there being, in the words of Swedenborg, "a perpetual battle and collision between the three spheres of the body, namely, between the blood and the spirits, and between the spirits and the soul."

HABITS OF HOWARD THE PHILANTHROPIST.

Howard was a singular being in many of the common habits of life. He bathed daily in cold water; and, both on rising and going to bed, wrapped himself in coarse towels, wet with the coldest water. In that state he remained half an hour or more, and then threw them off, refreshed and invigorated, as he said, beyond measure. He never put on a great coat in the coldest countries; nor was ever a minute under or over the time of an appointment for twenty-six years. He never continued at a place, or with a person, a single day beyond the period prefixed for going, in his life; and he had not, for the last ten years of his existence, ate any fish, flesh, or fowls; nor sat down to his simple fare of tea, milk and rusks, all that time. His journeys were continued from prison to prison, from one group of wretched beings to another, night and day; and when he could not go in a carriage, he would walk. Such a thing as an obstruction was out of the question.

Some days after his first return from an attempt to mitigate the plague at Constantinople, he favored me with a morning visit to London. The weather was so very terrific, that I had forgot his inveterate exactness, and yielded up the hope of expecting him. Twelve at noon was the hour, and exactly as the clock struck he entered my room; the wet, for it rained in torrents—dropping from every part of his dress, like water from a sheep just landed from its washing. He would not have attended to his situation, having sat himself down with the utmost composure, and began conversation, had I not made an offer of dry clothes. "Yes," said he, smiling "I had my fears, as I knocked at your door, that we should go over the old business of apprehension about a little rain water, which, though it does not run off my back as it does from that of a duck, does me very little injury, and, after a long drought, is scarcely less refreshing. The coat that I have on has been as often wetted through as any ducks in the world, and, indeed, *gest* on other cleaning. I assure you, a good soaking shower is the best brush for broadcloth. You, like the rest of my friends, throw away your pity upon supposed hardships, with just as much reason as you commiserate the common beggars, who, being familiar with storms, necessity and nakedness, or a thousand times (so forcible is habit) less to be compassionated than the sons and daughters of ease and luxury, who, accustomed to all the enfeebling refinements of feathers by night, and fires by day, are taught to shiver at a breeze. All this is the work of art, my friend; nature is intrepid, hardy and adventurous; but it is a prac-

tice to spoil her with indulgencies from the moment we come into the world. A soft dress and soft cradle begin our education in luxury, and we do not grow more manly the more we are gratified; on the contrary, our feet must be wrapped in wool or silk—we must tread upon carpets—breathe, as it were, in fire, and fear the least change in the weather.”

“You smile,” said Mr. Howard, after a pause, “but I am a living instance of the truths I insist on. A more puny youngster than myself was never seen. If I wet my feet I was sure to take cold. I could not put on my shirt without its being aired. To be serious, I am convinced *that what emasculates the body debilitates the mind*, and renders both unfit for those exertions which are of such use to us as social beings. I therefore entered upon a reform of constitution, and have succeeded in such a degree that I have neither had a cough, cold, the vapors, or any more disorder, since I surmounted the seasoning. Formerly, mulled wines, and spirits, and great fires, were to comfort me, and keep out the cold, as it was called; the perils of the day were to be baffled by something taken hot on going to bed; and before I pursued my journey the next morning, *a dram* was to be swallowed to fortify the stomach! “Believe me,” said Mr. Howard, “we are too apt to *invert the remedies which we ought to prescribe for ourselves*. Thus we are forever giving *hot* things when we should administer *cold*. We bathe in hot instead of cold water, we use a dry bandage when we should use a wet one, and we increase our food and clothing when we should by degrees, diminish both.

“If we would trust more to nature, and suffer her to apply her remedies to cure her own diseases, the formidable catalogue of maladies would be reduced to one-half, at least, of its present number.”

THE GREAT CHINESE PHILOSOPHER.

Confucius, a teacher of religion and morals, who, like Moses and Zoroaster, exercised an extensive influence on his own and succeeding times, and now, after thousands of years, is still venerated by his countrymen; and respected by all other nations, lived about 550 years before Christ.

He was of Royal descent, and a native of the kingdom of Lu, a province of the Chinese Empire. He led a quiet, temperate life, and was distinguished for his wisdom. He neither attempted to overthrow the

existing establishments, nor to gain dominion, by deceit, over the minds of men ; but only to disseminate the precepts of virtue and wisdom. He taught in cities and at royal courts. In the most impressive manner he enjoined universal benevolence, justice, virtue, and honesty. He resembled Socrates, founding and building up a pure system of moral philosophy.

Selections from the Maxims and Precepts of Confucius.

The sovereign good consists in an entire conformity with correct reason, both in our opinions and our propensities.

We should let our reason, and not our passions, be the rule of our conduct ; for reason will lead us to think correctly, to speak sensibly, and to act justly.

Strive to be pure in thought ; if our mind is free from evil, our actions will be also ; let us never intend, much less commit a wrong act.

Does anything improper offer itself to the eye ? see it not ; does it strike the ear ? hear it not ; is it on our tongue ? speak it not.

Sincerity of heart is the first virtue ; nothing is so indispensable in the commerce of society, as sincerity.

We should behave at all times towards others the same as we should wish their conduct to be towards ourselves.

He who sincerely and truly measures others by himself, obeys that law naturally imprinted in his bosom, which dictates to him, not to do to others what he would not they should do to him ; and whatsoever things he would that men should do to him, to do even the same to them.

Is there no one maxim by which a man may regulate his whole life ? It is simply to act towards others as we should desire they should act towards us ; we need but this rule alone ; it is the foundation and principle of all our duties.

Let us regard our neighbors as ourselves ; let us use the same standard, in judging ourselves, as that by which we judge others, and estimate their sufferings and enjoyments according to our own ; so shall we fulfil the laws of true charity.

Have we in any manner done wrong to another ? Let us not be backward in making reparation for it ; not hesitating an instant, but nobly breaking through the restraints of pride and shame that would be our hindrance.

Return a good deed by the like ; but never revenge an injury.

To return good for evil, and not to resent injuries can only be the act of a great mind.

We should abhor the crimes of the wicked ; but, if they are reclaimed to virtue, we should receive them to our bosoms as though they never had erred.

We ought to be so far indulgent and liberal, as to overlook the offences of others when they show signs of repentance ; our deportment should then be such as to relieve them from any uneasy sense of their former conduct ; so that they can lose sight of the disgrace and degradation, which can only have the effect to discourage them in their adherence to a more virtuous course of life.

VIRTUES OF CEDAR.

The leaves of Cedar afford effectual protection against the weevil and other depredating insects. Their aroma will also protect the body against the attacks of the musquito and bed-bug. This is the testimony not of king *Theory*, but of a practical man's *Experience*. It may not be uninteresting to the readers of the *Luminary* to learn the process by which I was led to make these discoveries. I will report it.

A year or two since I saw a notice in the public papers that bed-bugs never infested bedsteads made of cedar. I was at that time annoyed by a hardy race of these animals, who resisted the influence of mercury, turpentine, pepper, tobacco and poisonous gases used in fumigation. I resolved to try the virtues of cedar. The leaves were rubbed on the exposed parts of my body, and some of them placed under my pillow. The rubbing with the cedar leaves caused a pricking sensation for a short season, but kept aloof effectually my mortal enemy, that was wont to steal upon me and attack me under cover of the night. My success in this experiment led me to make others. I spread a pallet at night on the floor in a room much infested with the bugs, and strewed tobacco all along around it. In the morning I found the bugs had passed my tobacco wall. The next night I spread my pallet as before, and surrounded it with twigs of cedar. In the morning the pallet was examined and not a bug found. The experiment was repeated several times with the same results.

I next experimented with seeds. I put up several bags of garden peas, beans, &c. Some with tobacco, some with cedar leaves, and some with neither. Those packed away with cedar, I found well preserved. Those with tobacco were partly eaten by the weevil—those put away without either, were wholly destroyed.

Let your readers dry their seeds well, and pack them away with cedar, and they will save more in the seed line than they expend on your paper.—[Atlanta Luminary.

Extract from Mackay's
HOPE OF THE WORLD;
A new Poem.

"Egypt of old pursued the arts of peace,
And wit and learning bless'd the shores of Greece;
Imperial Rome, amid her ruins hoar,
Left proofs of greatness never reached before:
But what their triumphs? Whose sad bands were they
That piled the pyramids, to last for aye?
Who raised the walls, who built each mighty gate
With which high Thebes girt herself in state!
Who rear'd old Babylon's most gorgeous fanes?
Who shaped of Luxor the august remains?
What were the millions when Athena's name
For art and learning was the first to fame?
What were the multitudes when Rome was great?
What rights had they, or value in the state?—
All slaves and helots? Slaves were they whose hands
Uprear'd the pyramids on Egypt's sands;
Slaves built the city with the brazen wall
And hundred gates more marvellous than all;
Slaves to be lash'd, and tortured, and resold,
Or maim'd and murder'd for a fine of gold:
Helots degraded, scarce esteem'd as man,
Having no rights, forever under ban,
Where half the world when ancient Homer sang,
And wit and wisdom flow'd from Plato's tongue.
Having no hope, no thought of better doom;
Slaves were the swarming multitudes of Rome,
Fetter'd in body, and enslaved in mind,
Their mental eye-balls sear, and dark, and blind,
They crawl'd mere brutes, and if they dared complain,
Were lash'd and tortured until tame again!
And thus the many, since the world began,
Have been for ever sacrificed for one:
The weak have died to satisfy the strong:
And earth has groan'd with oft-repeated wrong;
And still the many, knowing not their might,
Deed sunk in Error's most appalling night,
Have greeted loudest with the voice of praise,
The greatest scourger born in evil days;
Sang songs of triumph and their incense burn'd
To honor those whom most they should have spurn'd."